

107 ✓ *The sorrowful Separation of the faithful Pastor
from his affectionate Flock:*

A SERMON,

OCCASIONED BY THE DEATH OF

Mr. JOSEPH SWAIN,

PASTOR OF THE BAPTIST CHURCH AT WALWORTH, NEAR LONDON,

Who departed this Life, April 14, 1796.

By JAMES UPTON. *K*

TOGETHER WITH

THE ADDRESS AT THE INTERMENT,

By ABRAHAM BOOTH.

TO WHICH IS ADDED,

A COPY OF VERSES,

Composed by Mr. SWAIN a short Time before his Death,

ON HIS OWN CONVERSION.

SECOND EDITION.

Be still, and know that I am God. Psalm xlv. 10.

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THE author of the following Discourse begs leave to observe, that when he was requested to preach on the solemn occasion, there was not the least intimation of the Sermon being made public. It was, therefore, with some degree of reluctance that he complied with the repeated solicitations of the Friends of the Deceased. As he does not use notes in the pulpit, he hopes any alterations, which may be discerned by those who were present when it was delivered, will be excused. A desire to serve a bereaved family; a disposition to gratify the wishes of many that heard it; and a concern to promote the glory of our blessed Redeemer; are the motives which have prevailed with him to submit this discourse to the perusal of the public.

EVERETT

The subject of the following discourse
has been the subject of much
discussion to me, and the following
there was not the least indication of the
subject being made public. It was, there-
fore, with some degree of reluctance that he
complied with the repeated solicitations of
the friends of the Liberator. As he does not
use reason in the pulpit, he hopes any state-
ments, with a view to be observed by those who
were present when it was delivered, will be
accepted. A desire to leave a permanent
copy, a suggestion to send the copies of
many that have been a comfort to pro-
prietors, and a small number of
copies of the same have been presented with
him regarding this volume in the general

A SERMON, &c.

My Christian Friends,

I CONSIDER myself as standing at this time in a very solemn situation ; but as the pulpit is not a place either for flattery or for apologies, I proceed, in humble dependance upon the gracious promise of Jesus Christ, who said, for the encouragement of his ministers, "Lo, I am with you always, even to the "end of the world*," to address this numerous audience on the present sorrowful occasion. The words to which I request your serious attention are recorded in

* Matt. xxviii. 20.

Acts xx. 36, 37, 38.

And when he had thus spoken, he kneeled down, and prayed with them all: and they all wept sore, and fell on Paul's neck, and kissed him; sorrowing most of all for the words which he spake, that they should see his face no more. And they accompanied him to the ship.

IN the preceding part of this chapter we have an account of Paul's farewell discourse to the elders of the church at Ephesus; in which he addressed them in a very solemn manner. In the words which I have read, we are informed of their most serious and sorrowful parting. We shall principally confine our attention to the following part of the passage before us; *Sorrowing most of all for the words which he spake, that they should see his face no more.* In discoursing on which, it may be proper for us to consider,

FIRST, *That mutual affection, which subsists between the faithful ministers of Jesus Christ, and his true disciples.*

SECONDLY,

SECONDLY, That however sincere and strong their love to each other may be, they must soon be separated.

THIRDLY, That separations of this kind often cause great sorrow. And,

FOURTHLY, To lay before you a few particulars, by way of direction, and of encouragement, under such painful trials.

Let us, then, consider,

FIRST, That mutual affection, which subsists between the faithful minister of Jesus Christ, and his true disciples.

We take notice of this, because the pungent sorrow, of which our text speaks, was in consequence of that strong and ardent love, which Paul, and the elders of the church at Ephesus, had for each other. And why are there so many hearts filled with sorrow, and so many cheeks bedewed with tears, on the present solemn occasion? Is it not because many of you highly esteemed our departed brother, both as a Christian, and as a faithful, affectionate minister of Jesus Christ?

The love of which I am speaking, is not a natural affection, which those who know not our Lord Jesus Christ have for each other.

Persons are destitute of it while in an unconverted state; for the carnal mind is enmity against God, and his truth; against Christ, and holiness. Hence, those who bear the image, and partake of the Spirit of Christ, are often despised, and persecuted by the ungodly.

This enmity was manifested by the apostle Paul himself, to an high degree, before his conversion to God. He despised and blasphemed the sacred name of Jesus; “breathing out threatenings and slaughter against the disciples of the Lord. He was exceedingly mad against them, and persecuted them, even to strange cities*.” But, O the riches of pardoning mercy! and the power of divine grace upon the heart! May we know these things ourselves, more and more, from day to day! The Lord, in great mercy, met with Saul, while in the height of his mad career. He arrested his conscience, and summoned his attention to the important concerns of eternity; saying, “Saul, Saul, why persecutest thou me†?” He heard; he trembled; and began to inquire what he must do.

* Acts ix. 1. xxvi. 11.

† Acts ix. 4.

He

He was convinced, by the Holy Spirit, of the wickedness of his conduct, and of the vileness of his heart. The commandment came home to his conscience : sin revived ; and he became dead to the law. Humbling grace laid him at the feet of Jesus ; whom he, before, had reproached ; and his heart was effectually turned to the Lord. “ Old things passed away ; and, behold, all things became new *.”

The astonishing love of Christ, in the work of redemption, was made known to his heart. The virtue of atoning blood, was felt in his conscience ; by which, guilt was removed, and true peace enjoyed. Christ became the foundation of his hope, and the object of his supreme delight. He adored his person ; rejoiced in his righteousness ; and gloried in his cross. The excellence of the gospel was revealed to him ; so that he preached the faith which he once destroyed ; and became a companion of those whom he before hated.

It appears, therefore, that genuine love to Christ, and his saints, is a fruit of the Spirit ; an effect of being born again, “ Not

* 2 Cor. v. 17.

“ of blood, nor of the will of the flesh, nor
 “ of the will of man, but of God *.” It
 is inseparably connected with spiritual know-
 ledge of Christ, and faith in him as the
 only Saviour. It is promoted in the soul,
 and made to abound, by an experimental en-
 joyment of the love of Christ, shed abroad
 in the heart by the Holy Ghost. “ We
 “ love him, because he first loved us †.”
 This holy affection constrains believers to
 love the Saviour, and seek to promote his
 glory; to esteem the saints as the excellent
 of the earth, and endeavour to be instru-
 mental, in promoting their spiritual prosperity.

Hence the apostle was diligent and faith-
 ful, in the work of the ministry; serving
 the Lord with all humility of mind, and
 with many tears, and trials. But still he
 steadily clave to Christ, and to the truth. He
 kept back nothing that was profitable, but
 instructed the people in public and in pri-
 vate; testifying to Jews and Greeks, the na-
 ture, necessity, and importance of repentance
 toward God, and faith toward our Lord Jesus
 Christ. Repentance implies a change of
 mind, which is wrought by the Holy Spirit.

* John i. 13.

† 1 John iv. 19.

“ After

“ After that I was turned I repented*.” Grace is exercised in a way of godly sorrow for sin. There are humiliation and mourning before the Lord, in secret, with contrition of spirit, and brokenness of heart : which are promoted, by views of that mercy, which is displayed in the Gospel, through our Lord Jesus Christ. According to those gracious words, by the prophet, in which the Lord promises to “ Pour upon his people, the “ Spirit of grace and of supplication : and “ they shall look on him who was pierced “ and mourn ; yea, be in bitterness, as one “ that is in bitterness for a first-born son †,” when removed by death. Whoever receives this grace, will repent of secret sins ; will sincerely lament over their original guilt, and native depravity.

Faith toward our Lord Jesus Christ, is founded upon that divine revelation of grace, contained in the word of God ; in which Christ is exhibited, as a propitiatory sacrifice for sin. It is by faith we receive this testimony ; enjoy the comfort of divine forgiveness, accept the righteousness of Christ for our justification ; and have the earnest of

* Jer. xxxi. 19. † Zech. xii. 10.

eternal life. "He that believeth on the Son
 "of God hath eternal life. He that believeth
 "not, shall not see life; but the wrath of
 "God abideth on him *." On this faith,
 the apostle insisted; shewing the necessity of
 a real dependence upon Christ alone, for sal-
 vation, and eternal glory.

This example of Paul is worthy of imi-
 tation. May we, who sustain the ministerial
 character, be enabled to follow it! His zeal
 was lively, but it was according to know-
 ledge. His breast glowed with love to Christ,
 and the souls of men; he was, therefore,
 willing to spend, and to be spent, for them.

Now, had not our departed Brother drank
 into the same spirit? Certainly, he had.
 Many of you are witnesses of his zeal, his
 affection, and his diligence, in the work of
 the Lord. Consider then my friends, that
 regeneration is as absolutely necessary now,
 as in the days of the apostles. Faith and re-
 pentance are of equal necessity now, as they
 were seventeen hundred years ago.

Again; Consider the apostle's heroic lan-
 guage, a little before our text, in the prof-
 ect of persecution, and of death itself, as

* John iii. 36.

an evidence of his love to Jesus, and to his disciples. "None of these things move me ;
 " neither count I my life dear unto myself,
 " so that I might finish my course with joy,
 " and the ministry which I have received
 " of the Lord Jesus, to testify the Gospel of
 " the grace of God *." This was good courage. He had received, not the spirit of fear, but of love, and of power, and of a sound mind.

Further ; as a proof of the sincerity of his love, observe the very striking charge which he gave to the Ephesian elders, and the reasons of it. "Take heed to yourselves," as to your own personal religion. An unconverted minister is an awful character : and even those who are partakers of divine grace, need such an exhortation. We should take heed not to grieve the Holy Spirit of God. It becomes us also to take heed to our doctrine, that it be according to the scriptures of truth ; and to our conversation, that it be as becometh the gospel of Christ. He charges them, further, "To take heed to
 " the flock ; to feed the church of God which
 " he hath purchased with his own blood †."
 This language implies, that he who shed his

* Acts xx. 24. † v. 28.

blood to ransom the church, was really a Divine Person ; from which arises the infinite virtue of his blood, to cleanse from all sin.

This flock they were to feed with spiritual provision. The flesh of Christ is meat indeed, and his blood is drink indeed. The doctrines and promises, which are contained in the word of God, are delightful to those who have a spiritual relish. “ How sweet is thy word to my taste ! yea, sweeter than honey in my mouth *.”

Once more ; Observe their solemn, and affectionate parting ; which proves that their love was mutual. They kneeled down and prayed. Paul committed them to the divine protection, and implored the blessing of Heaven upon them. They, likewise, expressed their ardent love to him. “ They wept sore, and embraced him,”—It would be to mutual advantage, if the children of God were more frequently to unite in social prayer, and leave each other’s company in a similar manner. It is, I think, recorded of the late Mr. Matthew Henry, That whenever he visited his christian friends, however affectionately he was received and entertained ; if

* Psal. cxix. 103.

their conversation was not about Christ, and spiritual things, and they parted without prayer, on serious reflection, it gave him pain. But, alas! how frequently do those, who profess to be Christians, meet and part in a very different manner? It affords me pleasure, when I consider, that however painful some circumstances were, which attended the death of our dear Friend, the last interview which I had with him, the Tuesday before he was laid aside from his beloved work, was to me both pleasant and profitable. We parted with prayer: but little did I think, it would be a final parting in this world! “Boast not of to-morrow; for thou knowest not what a day may bring forth*.”

If we review what has been said, it will appear that the love of those to whom reference is had in the text, was mutual. They had drank into one spirit.—Let us pause, then, and enquire, Has the love of Christ been revealed to our hearts by the Holy Spirit? Is the Redeemer become precious to our souls? He is so to his real disciples. In his person, as God manifest in the flesh; in his different offices, as prophet, priest, and king;

* Prov. xxvii. 1.

and in all the relations, in which he stands to his church, he is precious to them. Do we esteem those who bear the image, and are partakers of the Spirit of Jesus Christ? If so, we shall choose them for our companions, and desire to walk with them while here below. "I am, says David, a companion of all them that fear thee, and of them that keep thy precepts *." This love is also discovered by sympathizing with them, and prayer for their spiritual prosperity. Thus they act agreeably to the apostle's exhortation, "Rejoice with them that do rejoice, and weep with them that weep †." I now proceed to shew,

SECONDLY, *That, however sincere and strong their love to each other may be, they must soon be separated.*

The time will come, when they shall see the face of each other no more. All those relations which subsist among men in this world, natural, civil, and domestic, shall one day be dissolved: but the union subsisting between Christ and his church will endure for ever. In consequence of which union, all spiritual supplies are communicated. "Of

* Psal. cxix. 63.

† Rom. xii. 15.

" his

his fulness, believers receive, and grace
 “ for grace * ;” by which they bring forth
 the fruits of righteousness, to the glory of
 God.

Sometimes, the people of God have been
 separated from each other by wicked men,
 who have persecuted them, and confined them
 in prison; so that they have not been per-
 mitted to enjoy those privileges with which
 we are favoured. Those who were called in
 the city of Jerusalem, under the ministry of
 the apostles, were soon scattered into different
 parts of Judea. But, behold the wisdom of
 God ! “ The wrath of man shall praise
 “ him † :” for they went “ every where
 “ preaching the word of God ‡ :” endeavour-
 ing to disseminate the knowledge of Jesus,
 their divine Lord and Saviour; whose spiri-
 tual kingdom was enlarged, by those very
 means which the servants of Satan used to
 prevent the spread of the gospel. Paul him-
 self had the pleasure to inform the saints at
 Philippi, that his sufferings had been over-
 ruled by the providence of God, “ for the
 “ furtherance of the gospel §.”

* John i. 16. † Ps. lxxvi. 10.

‡ Acts viii. 4. § Phil. i. 12.

Again : They may be removed by the Lord himself, who hath determined the times before appointed, and the bounds of our habitation ; so as to separate those who have enjoyed sweet communion with God, and with each other, in prayer, hearing the gospel, and in breaking of bread. You have, no doubt, known separations of this kind. Persons have been removed into very distant parts of the world, and we have no expectation that we shall, on this side heaven, see their faces again.

Once more : Death, we are certain, sooner or later, will make a separation. “ It is appointed unto men once to die *”. Death dissolves all the social ties, which unite persons together in this world. “ It changes their countenances, and sendeth them away †”. The various endearing relations of husband and wife, of parents and children, of brothers and sisters, which sweeten the sorrows of domestic life, all terminate in death ; which often causes the mourners to go about the streets, or to sit at home in pensive solitude.

Those intimate, religious, and important connections, which, under the direction of

* Heb. ix. 27.

† Job xiv. 20.

infinite wisdom, are formed for mutual edification, among the followers of the Lamb; in which they are united to each other, by the strong, cementing band of Christian love, are but for a season, being liable to dissolution by death. The connection subsisting between a pastor and his people; between a minister, and the members of any particular church; though adapted to promote the honor of God, and the happiness of his people, must quickly cease. It is very affecting to think, and no less remarkable, that, at Walworth, and in its vicinity, three evangelical Ministers have been removed by death, within about six months. May these events of a sovereign, wise, and righteous providence, be truly sanctified to each of us, who are yet spared! that our affections may be weaned from things below, and placed upon those which are above. May we be enabled, by divine influence, “to shew forth
“the praises of him, who hath called us
“out of darkness into his marvellous light *!”

* 1 Pet. ii. 9.

B 2

We

We go on to shew,
 THIRDLY, *That separations of this kind,
 often cause great sorrow.*

Thus it was in that memorable instance, to which our text refers. *Sorrowing most of all for the words which he spake, that they should see his face no more.* We are not informed, that the sorrow of which my text speaks was sinful. No doubt, but they had received under Paul's ministry, much instruction, consolation, and edification. The doctrine he preached among them, "had dropped on their hearts, as the rain; and his speech had distilled, as the dew*." Through the blessing of God, his word had been the favour of life unto life. He had endeavoured to warn, to exhort, and to comfort them, with the tender affection, and faithful care, of a spiritual father. When, therefore, by Divine Providence, he was called to leave them, they could not but very tenderly feel. They did not sorrow, as persons without hope; or as persons who were to be separated for ever. No, the saints shall have a joyful meeting, in the temple above, never more to go out. There is a

* Deut. xxxii. 2.

great difference, my brethren, between mourning under afflictive dispensations, and murmuring against the Lord : between feeling, when the Lord is pleased to strike, and fainting when we are rebuked of him. The death of our much esteemed brother, Mr. Swain, has caused great sorrow in many hearts. Numbers have wept, and are yet weeping, that they shall see his face no more.

There is a weeping widow, who, though the Lord has been very gracious at the voice of her cry, and though she has been wonderfully supported ; yet must have felt, and will still very tenderly feel, under the afflictive stroke. Is she not ready to say, with one of old ; “ Have pity upon me, have
“ pity upon me, O ye my friends ; for the
“ hand of God hath touched me *.” Her affectionate husband is gone ; and her faithful pastor is laid in the dust. He cannot any longer sympathize with her, under those personal and domestic troubles, to which we are liable in this world : troubles, with which the Lord often exercises his own people, for the trial of their faith, and patience. “ Many

* Job xix. 21.

“are the afflictions of the righteous; but
 “out of them all they shall be delivered *.”
 Nor can he any more speak comfortably to
 her, when under those sorrows which arise
 from the temptations of Satan, or from the
 operations of innate depravity; which cause
 those “who are in this tabernacle to groan,
 “being burdened †.” He is not present to
 point her to the compassionate, and Almighty
 Jesus; whose precious blood is a sovereign
 balm, whose grace is sufficient to supply all
 the wants of his people, and whose un-
 changeable love is their everlasting security.
 May the Lord be her strength in this time
 of trouble; her support under every future
 difficulty; and preserve her to his heavenly
 kingdom and glory!

There are four dear children, who, though
 now incapable of estimating the loss which
 they have sustained; yet, if spared, will they
 not grow up to mourn, that they have now no
 tender father, to be the guide of their
 youth; to warn them against the crooked
 ways of sin, into which all are naturally
 prone to run; nor to set before them, by

* Ps. xxxiv. 19.

† 2 Cor. v. 4.

parental instruction, the way of pardon and peace, through the blood and righteousness of Jesus Christ? He is no longer present, to bear them upon his heart at the throne of grace, from day to day. May the Lord, in whom the fatherless findeth mercy, condescend to be gracious to them; that in due time they may be made wise to salvation!

There are sorrowful relatives, who are weeping because they shall see his face no more. You loved him, no doubt, as a brother, and esteemed him as a friend; but did you regard him as a Christian, and as a minister of the everlasting gospel? Has the fear of the Lord been implanted in your hearts, by the Holy Spirit? Have the eyes of your understanding been enlightened, to see the evil which there is in sin; the spirituality of the law of God; and the excellence of Christ, as he is revealed in the glorious gospel? Do you really believe in Jesus, for pardon and acceptance in the sight of God; for peace on earth, and for eternal happiness in heaven? It has been a painful parting now; but oh! how exceedingly solemn to think of being separated for ever! Yet that must be the case, unless you are

born from above. For, "except a man be
 "born again, he cannot see the kingdom of
 "God*." If you die in ignorance, and in
 unbelief, the wrath of God will abide upon
 you for ever. May God Almighty impress
 these things on your hearts, and, through
 sovereign grace, prevent your eternal ruin !
 And may such of you as are true believers
 on the Son of God, if such there be, look
 forward to that important day, when your
 friend and brother shall rise again !

Further : Here is a mourning church, in
 a widowhood state. The Lord has taken
 away your pastor ; nor, in this world, can
 you ever hear his voice, or see his face again.

The death of gospel-ministers may, by
 particular circumstances, be rendered more or
 less distressing to survivors. When an aged
 servant of Christ is called to resign his
 breath ; one who has, for a long course of
 years, been a faithful witness for God, and
 valiant for the truth as it is in Jesus—who
 has not shunned to declare the whole counsel
 of God ; but has faithfully preached the doc-
 trine of human depravity ; has set forth
 man's wretchedness and ruin, by sin ; the

* John iii. 3.

sovereignty of divine grace in his recovery; the divinity of the blessed Redeemer; pardon and justification, through faith in the atoning blood and imputed righteousness of Immanuel; the necessity of regeneration, conversion, and sanctification, by the sovereign and almighty energy of the Holy Spirit; with other important doctrines contained in the gospel of salvation—Who has, in a conversation becoming the gospel of Christ, been enabled to exemplify the humbling and sanctifying influence of divine truth; on the departure of such a minister, after having been debilitated by age, and burdened with infirmities, survivors may reflect with solemn pleasure. When an aged pastor of this character, many of whose children in the faith are gone before, and who himself, waiting for the kingdom of God, said, with the apostle, “I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give unto me in that day; and not to me only, but to all them that love his appearing*.”—who,

* 2 Tim. iv. 7, 8.

favoured with the presence of the great Shepherd, in the valley of the shadow of death, is enabled with his dying breath to encourage others, like the late venerable Mr. Romaine, saying, "O how good is God! "Holy, holy, holy, Lord God Almighty! "Glory be to thee on high, for such peace "on earth, and good-will toward men*!" —When, I say, such are the circumstances attending, we can review them with pleasure, and with gratitude to God, who has spared him so long. For he comes to his "grave in a full age, like as a flock of corn "cometh in his season†."

But, as to our departed Friend, the wise and righteous Sovereign saw fit that it should be otherwise. Little more than thirty-six years of age; having been in the public ministry only about five years; with an increasing family, and a numerous flock; he is removed by death, in the midst of his usefulness! The objects of his pastoral care were not only increasing, but in love and harmony among themselves. Many of them young persons, who were, I trust, the seals of his own ministry. His heart was much

* Luke ii. 14. † Job v. 26.

engaged in the Lord's work; and his prospects, as to future success, were very encouraging. The place was about to be enlarged the third time, since it had been occupied by him; and many of the people of God were disposed to bear a part in defraying the expences of such enlargement. But the Lord has been pleased to cut short his labours, and to prevent the execution of that design. Let us, then, "stand still, and consider the wondrous works of God! O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out*." As to the circumstances attending our brother's death, some of them were very affecting and humbling: but there were, notwithstanding, blessed be God! certain intervals during his last illness, in which his mind was serene, and his soul happy. The following short account has been put into my hand, by an intimate friend, on whose veracity I can depend.

"As to the first part of Mr. Swain's affliction, both he and his friends were equally unapprehensive of his life being in

* Job xxxvii. 14. Rom. xi. 33.

"danger.

“ danger. The frame of his mind seemed
 “ serene, and comfortable. He appeared
 “ much concerned about his church, with
 “ regard to the first Lord’s day of his con-
 “ finement, it being the returning season for
 “ breaking of bread ; and still more, on ac-
 “ count of those persons who were to have
 “ been received into communion on that day.
 “ Two of Dr. Watts’s Sermons were read to
 “ him ; and he expressed great pleasure in
 “ hearing them. He said, they had been
 “ the mean of his enjoying some nearness to
 “ God in prayer. In conversation with
 “ christian friends he frequently said, he
 “ hoped it was a sanctified affliction. On
 “ Thursday (a week before his death) he
 “ said, he had been lamenting that he could
 “ not read the word of God, because of his
 “ great weakness : but he recollected, that
 “ he could read, as it were, without the
 “ book ; and repeated the fourteenth chapter
 “ of John, and the fifty-fifth chapter of
 “ Isaiah, with some other passages of the sa-
 “ cred scriptures. He then said, Now I can
 “ give advice to afflicted persons, when I
 “ visit them, to do the same. He added,
 “ If persons were to accustom themselves to
 “ commit

“ commit things to memory, it would be of
 “ great advantage, particularly to those who
 “ complain that their recollection is bad.—
 “ He was grieved to hear, that a member,
 “ on the Lord’s day before, had absented
 “ himself, in consequence of his not being
 “ able to preach; sent his love to the
 “ church, by one of the deacons; and beg-
 “ ged that, if they wished not to grieve him,
 “ but to testify their love to him in his af-
 “ fliction, to keep close to each other in the
 “ ways of God.

“ This evening he had a violent fit, which
 “ left him apparently senseless for some
 “ hours. But when he came to himself, he
 “ conversed in a very peculiar manner, as
 “ though he had been taking a retrospective
 “ view of his whole life. Upon Mrs. Swain
 “ entering the room, he said, O, my dear!
 “ I have been offering some petitions to God
 “ for you; which I am sure will be answer-
 “ ed—I am sure they will be answered.
 “ On the Saturday night following, for
 “ about three hours, he was favoured with
 “ the full use of his reason, and conversed as
 “ a dying man. He said to Mrs. Swain, O,
 “ my dear, I perceive I have been under a
 “ mistake;

"mistake; I thought I was getting better,
 "but I now feel I am very bad. I have been
 "seeking the Lord about my case, and can
 "get no other answer but this, *Set thine*
 "*house in order: for thou shalt die, and not*
 "*live* *. On seeing her much affected, he
 "said, O, my dear! don't grieve; the Lord
 "can make you an happy widow. You
 "were happy in the Lord, before you knew
 "me; and he can make you happy when I
 "am gone. He reminded her also of a
 "christian friend, who had been greatly sup-
 "ported, and comforted, under the loss of a
 "valuable husband. He then exclaimed,
 "O, my dear Redeemer! Am I coming to
 "thee so soon? Is my work done? It is just
 "fourteen years since I first knew thee, Lord!
 "If it were thy will, I should rejoice to labour
 "a little longer with the dear people: yet,
 "not my will, but thine be done!
 "He then took his wife by the hand, and
 "prayed very fervently for her, and for the
 "dear children; also for his church at Wal-
 "worth, and on behalf of those who at-
 "tended his Lecture near Devonshire-square.
 "After which, he conversed about temporal

* Isaiah xxxviii. 1.

"concerns;

" concerns; and then returned to the solemn
 " subject of death. He said, I am not afraid
 " to die; I have not the shadow of a doubt;
 " I know that I shall receive my crown.
 " Yet I should be glad to be engaged in my
 " Lord's work a little longer, if it were his
 " will. He then exhorted those around him
 " to aim at living near to God, and to
 " wrestle with him in prayer, for the fulfil-
 " ment of his gracious promises.

" On the Lord's-day morning he was
 " much in prayer for the church; and pro-
 " ceeded as regularly as though he had been
 " in public. The minister who was to sup-
 " ply his place at Walworth that morning
 " called to see him, and engaged in prayer
 " with him. But he could not attend long.
 " The delirium came on so violently, that
 " he was not able to converse many minutes
 " together; but often seemed to be engaged
 " in ejaculatory prayer."

Thus it appears, that there was mercy
 mingled with judgment. May the Lord
 sanctify these things to the church at Wal-
 worth in particular, and also to his people in
 general!

Among those who are sorrowing because
 they

they shall see his face no more; there are,
 probably, many, in the younger part of life,
 who are now saying, "He was the person
 "under whose ministry the Lord began a
 "good work of grace in my heart. I was
 "carnal, and careless; but, when I heard
 "him set forth man's lost condition; the
 "righteous requisitions of the holy law of
 "God, which demands perfection in heart,
 "lip, and life; and when he further shewed,
 "that Jehovah is inflexibly just; the holy
 "Spirit convinced me that, without a Savi-
 "our, I was lost for ever; and that, except
 "salvation was entirely by free grace, I could
 "have no hope. Guilt, then, burdened my
 "conscience, and fear possessed my breast.
 "I was constrained to cry out, *Guilty, before*
 "*the Lord.*—He, likewise, was the instru-
 "ment of pointing me to the Lamb of God,
 "whose blood cleanseth from all sin. I heard
 "him set forth the exceeding riches of gospel
 "grace; and that there is forgiveness with
 "God, that he may be feared. Thus I was
 "encouraged to hope; I was enabled to
 "wait; and the Lord has been pleased to
 "reveal his Son in me. I have found re-
 "demption through a Saviour's blood, the
 "forgiveness

"forgiveness of my sins, according to the
 "riches of divine grace*. My troubled
 "conscience, receiving the atonement made
 "by the High-priest of our profession, has
 "been relieved. The Lord, by his Holy
 "Spirit, has revealed to me the abundance of
 "grace and peace. I expected to have re-
 "ceived much comfort and edification, in
 "time to come, under the honoured instru-
 "ment of my conversion; but, alas! he is
 "gone!"

Such, perhaps, may have been the language
 of many young persons who are now present;
 and to such I would say, Bless the Lord, if
 he have turned you to himself. Remember,
 whoever may have been an instrument of real
 good to your souls, the Lord the Spirit, has
 been the divine efficient. Nor ought you to
 forget, that, though useful ministers may be
 removed, the great Head of the church
 still lives. "Christ is the same yesterday,
 "and to-day, and for ever†." "He is the
 "good Shepherd who careth for his sheep.
 "They are his own: he will give unto them
 "eternal life; and they shall never perish;

* Ephes. i. 7.

† Heb. xiii. 8.

“neither shall any pluck them out of his hands*.”

Endeavour, then, to cleave to the Lord with purpose of heart. Earnestly pray for the teaching of the Holy Spirit. May he be your guide and your comforter while in this wilderness!

Further; here may be other persons, who have been edified and established, under the ministry of our departed Brother, who are sorrowing that they shall see his face no more. The ministry of the gospel is of great utility in the church of God. The doctrines of grace are not dry, speculative notions; but they are sweet, and salutary truths. They are precious in experience, and practical in their influence. “The grace of God, which bringeth salvation, teacheth those who receive it, to deny ungodliness, and worldly lusts; to live soberly, righteously, and godly, in this present world†.”

For instance; the everlasting love of God the Father, the Son, and the Holy Spirit, lies at the very foundation of the great plan of salvation. The Father’s love shines in the eternal, sovereign, and unconditional choice

* John x. 28.

† Titus ii. 11, 12.

of his people in Christ. Of this the apostle speaks in his epistle to the Ephesians: "Blessed be the God and Father of our Lord Jesus Christ, who hath chosen us in him, before the foundation of the world, that we should be holy and without blame before him in love: having predestinated us to the adoption of children by Jesus Christ to himself, according to the good pleasure of his will*." The love of Christ, which is infinite, eternal, and unchangeable, was marvellously displayed in the redemption of his church. "He loved it, and gave himself for it †." Let Gethsemane and Calvary testify the amazing love of Jesus to his chosen people. The love of the Holy Spirit also appears, in shining into the hearts of his chosen, and making them "a willing people in the day of his power ‡." This doctrine is a fruitful source of comfort, and of support, to the children of God: because whatever changes they may pass through, the loving-kindness of God changes not. Hence the Lord is said to "rest in his love §."

* Ephes. i. 3, 4, 5.

† Pl. cx. 3.

† Ephes. v. 25.

§ Zeph. iii. 17.

The covenant of peace, of which the Lord is ever mindful, is another source of encouragement to those who are seeking a better country; that is, an heavenly. This covenant is the effect of everlasting love. It was made with Jesus, of whom David was a type: "I have made a covenant with my chosen: "I have found David, my servant; with my holy oil have I anointed him." This covenant was sealed with the blood of the Lamb, and further confirmed by the oath of him that cannot lie. The blessings of it are denominated, "the sure mercies of David," (that is, of Christ) to all his seed. The doctrines of particular redemption, of divine forgiveness, and of justification in the sight of God by the vicarious obedience of Christ—of regeneration by the Holy Spirit, attending the gospel, by which "it becomes" "the power of God unto salvation, to every one that believeth;" and of the perseverance of real saints in grace to eternal glory; are truths of great importance to the children of God. They are truths which many of

* Pf. lxxxix. 3.

† Isa. lv. 3.

† Rom. i. 16.

you have heard from the lips of him who is now numbered with the dead; and because you will hear them from him no more, your hearts are sorrowful.

Here may also be some aged christians who are affected by this very solemn event; who cannot but sorrow that they shall see his face no more. A short time ago, they might be thinking that he would long survive them, and be an instrument in the hand of God, not only of cheering their own hearts, by directing them in the way to eternal glory, but of good to many others, when their heads were laid in the dust.

This, however, will not be the case. Every place which he used to fill is now empty. You will no more behold him in the pulpit, hear his voice in prayer, nor in preaching the everlasting gospel. He will never more be engaged in administering the solemn ordinances of the Lord Jesus Christ; which many of you have attended with pleasure, and found edifying to your souls. Particularly in breaking of bread, when he has been enabled to enlarge upon the dying love of Jesus to his chosen, and to speak of those sufferings which were endured by the incar-

nate Son of God; when he was scourged, crowned with thorns, and nailed to the accursed tree; deserted by all his disciples, and forsaken by his divine Father: which caused him to cry out, "My God! my God! why hast thou forsaken me*?" Never more can he be present at your church-meetings; to which many have come to declare what the Lord had done for their souls; by which your own hearts have been encouraged, and your souls constrained to praise the Lord. Nor can he any more visit you in your own habitations, to endeavour, by serious conversation, and affectionate exhortation, to encourage you in the ways of God: for which, I am persuaded, he possessed talents above many of us who are yet spared to labour in the vineyard.

To Christians of every class I would observe, with reference to our departed Brother, that, what he was as a Christian, and what he was as a Minister, he was by the distinguishing favour of God; so that boasting was, and must be, for ever excluded. So far as he was really useful, either in the conversion of sinners, or in the comfort and

* Mark xv. 34.

edification

edification of believers, it was the Lord who condescended to make him so. If Paul plant, or Apollos water, it is "God who giveth the increase *."

I must now proceed,

FOURTHLY, *To lay before you a few particulars, by way of direction, and of encouragement, under such painful trials.*

First, then, consider, my brethren, that this is the hand of God. "There is an appointed time for man upon earth; a time to be born, and a time to die †"—a time appointed in the eternal purpose of Jehovah's sovereign will. Hence it is said, "His days are determined, the number of his months are with thee: thou hast appointed his bounds that he cannot pass ‡." Many of the dispensations of divine providence are mysterious to us short-sighted creatures. May you be enabled to bow to the will of God, saying "The Lord gave, and the Lord hath taken away: blessed be the name of the Lord §."

It is proper to be observed, not only that this is the hand of God, "who giveth not

* 1 Cor. iii. 6.

† Job xiv. 5.

‡ Job vii. 1. Eccl. iii. 2.

§ Job i. 21.

“account of any of his matters* ;” but that he is a righteous sovereign. Justice and equity are regarded in the whole of the divine conduct. Never therefore, my brethren, follow the example of those wicked persons of old, who said, “The way of the Lord is “not equal †.” For, certainly, “He will “not lay upon man more than right ; that “he should enter into judgment with God ‡.” We are further instructed in the sacred volume, with regard to this subject, that the Lord is infinitely wise, “working all things “after the counsel of his own will §.” Whoever reads with spiritual understanding, the history of Joseph contained in the book of Genesis, and what is recorded in the book of Esther, concerning the providence of God, will discern that there is profound wisdom displayed, agreeably to those remarkable words ; “O the depth of the riches “both of the wisdom and knowledge of “God || !”

Secondly. Consider, by way of encouragement, the characters and offices of Jesus

* Job xxxiii. 13.

§ Eph. i. 11.

† Ezek. xviii. 25.

|| Rom. xi. 33.

‡ Job xxxiv. 23.

Christ. He is the great king, who is set "upon the holy hill of Sion *." He is the "Alpha, and the Omega, the first and the last †." His prerogative it is to raise up and to qualify men for the important work of the ministry, by bestowing upon them the gifts and graces of his Holy Spirit. In all ages there have been a succession of such in the church of God. When Moses was removed by death, Joshua was raised up to succeed him, and to lead the children of Israel over Jordan into the land of promise. The wisdom and power, the love and care of Christ, are still the same. We should not forget, that the church is the purchase of redeeming blood; that every vessel of mercy is one of the Lord's jewels; and that each must finally be a stone to adorn the mediatorial crown of our adorable Saviour. By considering the infinite wisdom of Jesus, his almighty power, his unparalleled love, his inviolable truth and faithfulness; we are led to conclude, that the bulwarks of Zion are strong, and that its prosperity depends not on any creature, but on the Lord himself.

Thirdly. Still further to relieve your

* Ps. ii. 6.

† Rev. i. 11.

minds, consider the happiness of those who die in the Lord: "They sleep in Jesus*." Could we follow the immortal spirit of a departed saint, or of any faithful minister of Jesus, into the realms of glory; of what unspeakable happiness should we perceive it possessed! No body of sin and death; no effects of the curse, are felt within the vail. "No more pain, sorrow, nor crying; but "all tears are wiped away†." The blissful smile of Jesus is there enjoyed, and will be so for ever. This made the apostle, who was willing to spend, and be spent in the service of Christ, desire a dismissal from the church below. "Having a desire," said he, "to depart, and be with Christ, which "is far better‡."

In heaven there is a perfection of knowledge. No mental darkness will ever obscure the glory of God, as it shines in the face of Jesus Christ. No more corrupt, unruly passions will distress its blessed inhabitants. No carnal affections, nor corrupt desires, will cause them to cry out, "When "I would do good, evil is present with

* 1 Thes. iv. 14.

† Phil. i. 23.

‡ Rev. xxi. 4.

“me *.” Perfect holiness, and consummate happiness, will be enjoyed by all the ransomed millions in the presence of God, and of the Lamb.

It is therefore the privilege of believers, to look forward in expectation of a glorious resurrection; when they shall meet their departed Christian friends again. Then shall death itself be swallowed up in that victory which Jesus has obtained.

As many of you have been the joy of your pastor here below, may you be his “crown
“of rejoicing in the day of our Lord Jesus
“Christ at his coming †!”

Before I conclude, I cannot help saying a word, on the present occasion, to my fathers and brethren in the ministry. This providential event speaks with peculiar emphasis to us. It addresses us by way of caution. If our situations be agreeable, and our prospects of usefulness in any measure pleasing, we should guard against being elated. The wheel of providence is going round, and the book is unfolding. We know not what the next leaf may contain, in reference to ourselves, our families, or our re-

* Rom. vii. 21.

† 1 Thes. ii. 19.

spective churches: let us, therefore, "watch,
"and be sober *."

May this dispensation be sanctified by divine grace, to excite us to diligence, in the work of the Lord! Many are the motives to zeal, activity, and faithfulness, in the service of Jesus Christ. The worth of immortal souls—The example of Christ, and a sense of our infinite obligations to him—The solemn account to be given at last—The glorious reward of grace, which the Saviour will bestow on his faithful servants, who shall enter into the joy of the Lord—The sudden, and repeated, removals of others, may all be considered as arguments to diligence in the work of the Lord. Who, that seriously reflects, and attends impartially to his own heart and conduct, but has reason to lie low before the heart-searching God, and confess that peace can never be enjoyed, except through our Lord Jesus Christ? It is only on the ground of free and full forgiveness, through the great atonement, and as accepted in the Beloved, that we can stand before God with confidence and pleasure.

* 1 Thes. v. 6.

Finally:

Finally: Here may be many persons present, who, though they attend where the gospel is preached, remain strangers to its power upon their hearts. It has come to them in word only. It is not your eagerness to attend on such an occasion as this, nor your professed attachment to any minister, which will prove that you are Christians. God looketh at the heart. You have the form of godliness; but do not your consciences testify, that you are strangers to an experimental knowledge of Christ; live without prayer, or are contented with mere formality; and destitute of the love of God in your hearts? May the Holy Spirit condescend to sanctify this event for your good! Remember, that if you continue to go on carelessly, and to neglect that great salvation which the gospel reveals; you cannot escape the wrath which is to come. When death arrives, as it certainly must; and how soon, the Lord only knows; it will be an awful day. You will be removed, or rather, "driven away in your wickedness *," from all your present enjoyments, into that place

* Prov. xiv. 32.

where “there are weeping, and wailing, and
 “gnashing of teeth *.”—On the other hand;
 if I be speaking to any who are sensible, in
 any measure, of the demerit of sin, and per-
 ceive their need of salvation; then, consider
 the freeness of divine grace. “God com-
 “mendeth his love to us, in that while we
 “were yet sinners Christ died for us †.”

The free invitations, and unconditional
 promises of the gospel, are the ground of
 hope, and encouragement to commit your
 immortal souls into the hand of Christ; who
 “is able to save to the uttermost, all that
 “come unto God by him ‡.” May the Holy
 Spirit, by whose operation faith is produced
 in the hearts of sinners, enable every bur-
 dened and heavy laden soul to trust in Je-
 sus! Consider the happiness of all such.
 They are blessed in life; shall be secure in
 death; and in the great day, Christ will
 say to them, “Come, ye blessed of my Fa-
 “ther, inherit the kingdom prepared for
 “you from before the foundation of the
 “world §.”

* Matth. xxii. 13.

† Heb. vii. 25.

‡ Rom. v. 8.

§ Matth. xxv. 34.

“Now

“ Now unto him who is able to keep you
“ from falling, and to present you faultless
“ before the presence of his glory with ex-
“ ceeding joy ; To the only wise God our
“ Saviour, be glory and majesty, dominion
“ and power, both now and ever * Amen.

* Jude 24, 25.

" Now unto him who is able to keep you
" from falling, and to present you faultless
" before the presence of his glory with ex-
" ceeding joy: To the only wise God our
" Father, be glory and might, dominion
" and power, both now and ever. Amen.

James 5.

THE
ADDRESS
AT THE INTERMENT,

BY
ABRAHAM BOOTH.

IN the long list of human evils, which every one beholds, the most prominent, the most certain, and the most solemn, is death—death, which is called *the king of terrors*. It is the common lot of mankind; nor is there any *discharge in that war*. The hour of our departure, hence, though perfectly known to God, is to us a profound secret: nor, when the time allotted for us on earth is expired, can any one prevail on the last enemy to suspend the fatal stroke. No: the aids of medicine, the tears of relatives, and the prayers of pious friends, are all in vain.

Since, therefore, death is confessedly so awful and so certain, while the moment of its arrival is to us absolutely unknown; to stand prepared for it, must be of the highest importance. The general inattention of
D mankind

mankind to an article of such consequence, affords very striking evidence of human depravity. But, thoughtless as men in common are about their approaching dissolution, and the consequences of it; yet, when they follow their deceased friends to the grave, they can hardly forbear to anticipate, more or less, the solemnities of their own departure.

The circumstances attending death are such as plainly show, that God considers our world as a rebellious province of his dominions. Nay, the conscience of every man testifies, that he is an offender against the Divine Majesty; and the scripture informs us, that death comes upon all men, because all have sinned. What, then, is the immediate consequence of death? Do we cease to exist? or, do we lose our consciousness? By no means; for both scripture and reason enforce the belief of a future state of conscious existence. As, when dissolution takes place, the body returns to dust, whence it was taken; so *the spirit returns to God, who gave it*; and shall be for ever happy in the smiles of his countenance; or everlastingly miserable in a state of entire separation from him. The former

former is to be considered as the gift of divine grace through the Redeemer: the latter, as a righteous punishment of unexpiated crimes. For thus it is written; *The wages of sin is death: but the gift of God is eternal life, through Jesus Christ our Lord.*—Surely, then, an occasion of this kind should rouse reflection: For it is the voice of Providence: it is a warning from God himself: and its import is, ‘Life is uncertain: death is at hand: be ready.’

Here, then, let us impartially examine the state of our souls. That we are sinners, we must confess. That God is the sovereign of the world, we cannot deny: and that he is a righteous governor, is equally clear. For wisdom, power, and goodness, are not more essential to his character, than holiness, truth, and justice. A supreme governor without rectitude, is a disgrace to the throne on which he sits: nor would a virtuous man choose to live in any secular kingdom, where public delinquents are generally suffered to escape with impunity. The Sovereign of the world, therefore, must be just, and that justice must be manifested in punishing disobedience, either in the person of the criminal

nal himself, or in that of a substitute, supposing a substitute to be admitted.

Now, it is one main design of the gospel, to reveal a substitute for the guilty; who, by obeying and suffering in the stead of sinners, delivers them from the wrath to come. Yes, in the doctrine of salvation, Jesus Christ is exhibited as *a propitiation through faith in his blood*; to demonstrate the justice of God in the punishment of sin, equally as to display the mercy of God in pardoning the guilty. An interest in the atonement of Christ, is essential to our happiness; because, *without shedding of blood in sacrifice, there is no remission of any offences.*

As our sins must be pardoned through the atonement, and our persons accepted in the Beloved, before we can enjoy that *peace which passeth all understanding*; so the general turn of our hearts must be suited to the heavenly state, or we cannot enter the abodes of eternal blessedness. As it is written, *Ye must be born again—Without holiness no one shall see the Lord.* For no man could be happy even with God, if he did not love him.—How necessary, then, it is to enquire, whether we treat the death of Christ as an allsufficient
 8 expiation

expiation of sin ; and whether we have just ground to conclude, that the prevailing disposition of our hearts is in any measure suited to the nature of celestial happiness ? For, as the nature of that felicity will never be altered to suit our carnal inclination ; so the disposition of our hearts must either be agreeable to that felicity, or we must for ever perish.

Solemn and sorrowful is the occasion of our assembling together at this time. For it is an event by which a beloved wife is bereaved of her affectionate husband ; a family of small children of their tender father ; and a numerous church of its laborious, endeared, and successful pastor. This event is rendered the more affecting, by a consideration of our deceased Brother being cut off in the midst of his days, of his labours, and of his usefulness. Yes, he was removed by death, not when hoary with years, or debilitated by age ; not in the decline of his christian character, of his ministerial gifts, or of his public usefulness ; but when they were all, apparently, on the advance. Yet he is called away.—His decease, therefore, is one of those numerous events in the course of Divine Pro-

vidence, the reasons of which we cannot perceive: an event, under which we may innocently feel, and over which we may lawfully mourn; but we must not repine. For, were we disposed so to do, the language of Elihu, and that of Jehovah too, would administer sharp rebuke: *Why dost thou strive against him? for he giveth not account of any of his matters—He that reproveth God, let him answer it—Be still, and know that I am God**. The christian course of our departed Brother was run; his ministerial work was finished; and his divine Master has taken him home.

But, very affecting as the death of our Brother is, we do not, we cannot *sorrow for him, as those who have no hope*, respecting the final state of one that is deceased. His body, indeed, being now a corpse, is consigned over to darkness and to worms; to dust and putrefaction; where, under the care of Providence, it must continue, until the resurrection at the last day. But his immortal spirit, we doubt not, is now in the bosom of eternal bliss: and, with cheerful expecta-

* Job xxxiii. 13; xl. 2. Psalm xli. 10.

tion we look forward to that grand period, *when this corruptible shall put on incorruption; and when this mortal shall put on immortality*; when all the dishonours of this grave shall be wiped away; when the separate spirit of our departed Brother shall be united to his new-raised body; and when, in his whole person, he shall be for ever with the Lord.

These considerations are big with consolation to the weeping widow, and the sorrowful relatives; to the destitute congregation, and surviving friends. What remains, then, but that each, under these different characters, be careful to improve the solemn event, by living more to God, and by endeavouring to be more useful in their different stations? Ye relatives of the deceased, and ye that were the objects of his pastoral care, should consider yourselves as, in a more particular manner, addressed by Providence in this event. Ye have had his private converse, his public instructions, and his edifying example. For you, more especially, he studied; for you he laboured; for you he prayed; and for you he lived. You have statedly heard him proclaim the excellency of Jesus Christ, the unsearchable riches of his grace,

and the allsufficiency of his work, for the salvation of those who are most guilty. You have heard him describe the sacred pleasures of true godliness, and the sublime delights which are to be enjoyed in communion with God. You have heard, from time to time, his cautions, his warnings, and his reproofs. Watch and pray, therefore, that the salutary impressions made on your minds under his ministry, may not wear off; but, rather, that they may be increased, by a consideration of his decease, and of your *seeing his face no more.*

To you, my ministering brethren, and to me, this event is pregnant with admonition, and replete with motives, to diligence and faithfulness; to circumspection and spiritual mindedness, in the course of our ministry, and of our lives. Let us, then, in the language of Jesus, *work while it is day*; while we have capacities, time, and opportunities, for being useful to our fellow-mortals. Is it our sincere desire, in the course of a public ministry, to be the honoured instruments of instructing the ignorant, and of alarming the careless; of converting sinners to Jesus, of edifying believers, and of glorifying the Lord Redeemer?

Redeemer? I trust it is; for wo to us, if it be not so! Let us, then, be habitually mindful of our own immortal concerns. Because it cannot be justly expected, that holy zeal for God, and genuine love to man; that ministerial wisdom, diligence, and fidelity, should appear in our pastoral character; if, as private individuals, we neglect our own souls. He who preaches evangelical truths to others, and is not habitually careful to live under their influence in a daily walk with God, is ripening apace for aggravated ruin. I have long thought, that one of the most comprehensive, useful, and important admonitions which can be given to any minister, is that of Paul; *Take heed to THYSELF.* Cultivate the spirit of true godliness in thy *own heart.* For no pastor who pays a wise regard to the affairs of his own soul, can be habitually negligent of the flock of God which is committed to his care. As you and I, my brethren, are loudly reminded by this grave, that Providence will quickly summon us to give an account of our ministry, and of the manner in which we have employed the talents intrusted to us; we should earnestly endeavour to improve our time, and

to be followers of those, who, through faith and patience, inherit the promises.

To you, also, with whom our deceased brother had no special connection; to you I say, that were, either his merely occasional hearers, or not at all acquainted with his ministry and conversation, this event speaks, It admonishes to a serious consideration of your latter end; to think of your final state. You have, it may be, thought little about it; have put far *from you the evil day*; and have habitually neglected the things which belong to your peace. Some of you, it is probable, are dreaming of long life, and with rapture anticipate the pleasures of many years to come. Infatuated and unhappy creatures! your lives are wasting, and fatal disease awaits you. Death is at hand, and *the graves are ready for you*. Your immortal souls must quickly enter the invisible state, and to you eternity will soon disclose its awful secrets. An everlasting heaven, or an eternal hell, may have received your separate spirits before to-morrow's dawn. It is high time, therefore, *to awake out of sleep*, and to cry for mercy. Do ye call yourselves Christians, and rest in the mere name? Did the Son of God become

become incarnate, and expire on a cross, merely to lay the foundation of a new religious denomination in the world, and to become the subject of occasional conversation? Or was it that he might be the hope of the guilty, and the Saviour of sinners—the object of their confidence, of their love, and of their unreserved obedience? Are your immortal souls of no value, or is there no danger of damnation? If Christ be not yours; if your hearts be not devoted to him; and if you die in that condition, you had better never have been born. May the Lord save you *from the wrath to come*, and prepare you for the heavenly state! AMEN.

1797
The following is a list of the names of the persons who have been admitted to the office of Justice of the Peace for the year 1797. The names are arranged in alphabetical order.

1. John A. Smith
2. William B. Jones
3. Robert C. Brown
4. Thomas D. White
5. James E. Green
6. George F. Black
7. Charles G. Grey
8. Henry H. Blue
9. Isaac I. Red
10. Jacob J. Yellow
11. Joseph K. Purple
12. John L. Pink
13. Peter M. Brown
14. Paul N. Green
15. Philip O. Blue
16. Peter P. Red
17. Paul Q. Yellow
18. Philip R. Purple
19. Peter S. Pink
20. Paul T. Brown
21. Philip U. Green
22. Peter V. Blue
23. Paul W. Red
24. Philip X. Yellow
25. Peter Y. Purple
26. Paul Z. Pink
27. Philip AA. Brown
28. Peter AB. Green
29. Paul AC. Blue
30. Philip AD. Red
31. Peter AE. Yellow
32. Paul AF. Purple
33. Philip AG. Pink
34. Peter AH. Brown
35. Paul AI. Green
36. Philip AJ. Blue
37. Peter AK. Red
38. Paul AL. Yellow
39. Philip AM. Purple
40. Peter AN. Pink
41. Paul AO. Brown
42. Philip AP. Green
43. Peter AQ. Blue
44. Paul AR. Red
45. Philip AS. Yellow
46. Peter AT. Purple
47. Paul AU. Pink
48. Philip AV. Brown
49. Peter AW. Green
50. Paul AX. Blue
51. Philip AY. Red
52. Peter AZ. Yellow
53. Paul BA. Purple
54. Philip BB. Pink
55. Peter BC. Brown
56. Paul BD. Green
57. Philip BE. Blue
58. Peter BF. Red
59. Paul BG. Yellow
60. Philip BH. Purple
61. Peter BI. Pink
62. Paul BJ. Brown
63. Philip BK. Green
64. Peter BL. Blue
65. Paul BM. Red
66. Philip BN. Yellow
67. Peter BO. Purple
68. Paul BP. Pink
69. Philip BQ. Brown
70. Peter BR. Green
71. Paul BS. Blue
72. Philip BT. Red
73. Peter BU. Yellow
74. Paul BV. Purple
75. Philip BW. Pink
76. Peter BX. Brown
77. Paul BY. Green
78. Philip BZ. Blue
79. Peter CA. Red
80. Paul CB. Yellow
81. Philip CC. Purple
82. Peter CD. Pink
83. Paul CE. Brown
84. Philip CF. Green
85. Peter CG. Blue
86. Paul CH. Red
87. Philip CI. Yellow
88. Peter CJ. Purple
89. Paul CK. Pink
90. Philip CL. Brown
91. Peter CM. Green
92. Paul CN. Blue
93. Philip CO. Red
94. Peter CP. Yellow
95. Paul CQ. Purple
96. Philip CR. Pink
97. Peter CS. Brown
98. Paul CT. Green
99. Philip CU. Blue
100. Peter CV. Red
101. Paul CW. Yellow
102. Philip CX. Purple
103. Peter CY. Pink
104. Paul CZ. Brown
105. Philip DA. Green
106. Peter DB. Blue
107. Paul DC. Red
108. Philip DD. Yellow
109. Peter DE. Purple
110. Paul DF. Pink
111. Philip DG. Brown
112. Peter DH. Green
113. Paul DI. Blue
114. Philip DJ. Red
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996. Philip PC. Red
997. Peter PC. Yellow
998. Paul PD. Purple
999. Philip PD. Pink
1000. Peter PD. Brown

A LETTER

ADDRESSED TO

THE REV. MR. P——, BIRMINGHAM;

CONTAINING AN ACCOUNT OF SOME REMARKABLE
CIRCUMSTANCES WHICH ONCE ATTENDED
THE CONVERSION OF A SINNER.

DEAR brother in Christ, though I see not your face,
Your name is engrav'd on my heart;
And oft, with delight, I contemplate the place,
Where, soon, we shall meet, not to part.

But, oh! to that grace which has sav'd us from hell,
What debtors we have been, and are;
We must be content, if the whole we would tell,
To wait till we both arrive there.

Yet, though I am conscious the heights of God's love,
And depths of his wisdom and grace,
Will never be known, till we sing them above;
I cannot but aim at his praise.

Though high is the theme, and the ransom'd in heav'n,
To reach it, exert all their skill;
For one to be silent, whose sins are forgiv'n,
Is, surely, more difficult still.

Look

Look back, then, my soul, and, by mercy constrain'd,
 Declare what thy Saviour has done;
 When first over Satan and sin he obtain'd
 That conquest which prov'd thee his own.

A slave to the passions which fetter mankind,
 And mark them as servants of sin;
 And yet to self-righteousness strongly inclin'd,
 My heart was both proud and unclean.

To gratify self, and gain human applause,
 I studied, and strove, night and day;
 And Heav'n-bestow'd talents, in pleasure's vain cause,
 Exerted my pow'rs to display.

But thoughts of eternity oft would intrude,
 And conscience on judgment would muse;
 "How must I, of God, with abhorrence be view'd,
 "While thus all his gifts I abuse!"

Till secret alarms, in the season of sleep,
 Disturb'd, and prevented my rest;
 By pointing my fears to the bottomless deep,
 My envy, to seats of the blest.

'Twas then with reluctance, I purchas'd the Book
 Where God's righteous will is reveal'd;
 Intending but seldom within it to look,
 My eyes to its worth being seal'd.

I wanted to flee from the danger of hell,
 Yet sinful enjoyments retain;
 And foolishly thought if I *sometimes* did well,
 I safely might swerve *now* and *then*.

But while I was seeking, on his holy day,
 (Behold the long suff'ring of God!)
 Unhallow'd delight in perusing a Play,
 The Bible my purpose withstood.

"God's word, thus neglected, will one day appear
 "A witness against thee," it said;
 'Twas whisper'd to conscience, and fill'd me with fear,
 When, trembling, I open'd and read.

"Cut off that right *hand*, and pluck out that right *eye*,"
 And sell not thy soul for thy sin;
 "'Tis better, though maim'd, from destruction to fly,
 "Than whole, in thy lusts, to fall in."

This pierc'd through my soul, like a two-edged sword,
 And laid my heart open to view;
 I felt both the truth, and the pow'r of the word:
 My sins were intended, I knew.

Thenceforward a struggle commenc'd in my mind,
 'Twixt *present* and *future* concerns;
 But still I, in secret, to *present* inclin'd;
 While thus I reflected, by turns:

"Suppose, all through life, I in luxury roll,
 "And swim in delights to the grave;
 "And lose, for my pleasures, the life of my soul,
 "What recompence then shall I have?"

"Yet what is my life worth to me, if I part
 "With all my companions in mirth?"
 Friends, prospects, amusements, all clung round my heart,
 And seem'd to demand it for earth.

Too oft, from reflection, I hasted away,
 To lose my sad thoughts in a crowd;
 Or drown them in mirth, at a ball or a play;
 But conscience, ev'n there, would intrude.

I trembled to think of those all-seeing eyes,
 That watch'd me thro' all my career;
 And thought on the day, when the dead must arise,
 With horror, akin to despair.

That Word, which bold infidels dare to dispute,
 Which God did in mercy inspire;
 I found, like an ax which is laid to the root,
 To cut down a tree for the fire.

The precepts, demanding obedience, I read,
 O'erwhelm'd with confusion and shame;
 The threat'nings, like thunder, roll'd over my head,
 And darted, like lightnings, their flame.

But, neither the danger of hell I was in,
 Nor dread of displeasure divine,
 Could turn from the love, or the practice of sin,
 An heart so rebellious as mine.

Too often I vow'd, if the Lord would forgive
 My many iniquities past,
 How holy and just I, in future, would live,
 And merit his favour at last.

But vows, when my passions recover'd their fire,
 Like Samson's green withs from his hands,
 Gave place to the strength of unholy desire,
 And prov'd ineffectual bands.

Till

Till INFINITE MERCY, from Calvary flew,
 And whisper'd, in accents divine,
 " The Pow'r that first made thee must form thee anew,
 " Or glory can never be thine.

" Thy thoughts are polluted, thy heart is deprav'd,
 " Thy soul is all leprous with sin;
 " Thy passions and pow'rs are by Satan enslav'd,
 " Thy conscience itself is unclean.

" No sinner, except he is born from above,
 " Can ever in heaven reside;
 " Or meet the pure eyes of his Maker with love,
 " Or in his bright presence abide."

Scarce had I objected, " How can this thing be?"
 When Mercy replied, with a smile,
 " The thing that's impossible, mortal with thee,
 " Jehovah can work when he will."

That moment, a spark of celestial desire
 Was kindled, and flam'd in my breast;
 I wrestled with God, and began to aspire
 To hope, I should enter his rest.

Amaz'd at myself, that I dar'd be so bold,
 To plead for salvation with God:
 I wonder'd still more, on the cross, to behold,
 My pardon and peace seal'd with blood.

Myself and my Saviour, I saw with new eyes;
 My Bible I read by new light;
 New passions within me, I felt with surprise,
 And God was my only delight.

His glorious perfections with pleasure I saw,
 Where justice and mercy combin'd;
 His grace, in the gospel—his truth in the law,
 Like sun-beams, shone forth on my mind.

With holy complacence, and rapture divine,
 I felt his omnipotent love,
 As God all-sufficient, I knew he was mine,
 My portion below, and above.

What pleasures I tasted in that sacred hour,
 I never on earth can express;
 When Christ was reveal'd to my conscience with pow'r,
 And form'd, in my heart, by his grace.

The love, and the guilt, of transgression, at once,
 Expir'd, when my Surety was seen;
 The service of sin I resolv'd to renounce,
 The service of God to begin.

For wisdom and strength I look'd up to my Lord,
 To help me to walk in his light;
 And he, by his Spirit, explaining his word,
 Directed my footsteps aright.

No sweet silver trumpet saluted my ears,
 With tidings of mercy from heav'n;
 No voice of persuasion dissolv'd me in tears,
 Or told me how sins were forgiv'n.

But all was as silent as springing of flow'rs,
 Or light while it shines from above;
 When Mercy descended, like soft, summer show'rs,
 And melted my heart into love.

Almighty the voice was, yet perfectly still,
 Which first bade me live, and be whole;
 New-moulding my passions, persuading my will;
 Diffusing new life through my soul.

So great was the change I experienc'd within,
 I scarce could believe it was true;
 Such love to my God, and such hatred to sin,
 My soul, till that hour, never knew.

I thought it was glory commencing below,
 Yea, heaven in perfection on earth;
 When first in my bosom, I felt the pure glow,
 Of life from an heavenly birth.

As love to the heart, and as light to the eyes,
 So pleasant to me was the word,
 Which fill'd me with calm and delightful surprise,
 By pointing my thoughts to the Lord.

The Spirit of Jesus reveal'd him to me,
 The gift of unchangeable Love;
 And taught me, in Him, as my surety, to see
 My title to mansions above.

Now near fourteen years I have liv'd on his grace,
 And still to his word find him true;
 And, oft as I gain a fresh glimpse of his face,
 My strength, in his ways, I renew.

His frown, more than death, or destruction, I dread;
 His smile, from all care sets me free:
 His mercy, full orb'd, when it shines on my head,
 Is glory's bright morning to me.

And,

And, soon, when my work in his vineyard is done,
 I hope to behold him above ;
 To sit with my Lord on his glorious high throne,
 And taste all the fruits of his love.

To HIM that is Holy, and Righteous, and True,
 The Man who is equal with God !
 To HIM all the glory for ever is due,
 Which flow from REDEMPTION BY BLOOD.

Oh help me, dear brother, to shout forth his praise,
 And sound his salvation aloud ;
 For nothing but sovereign, Omnipotent Grace,
 Could bring such a rebel to God !

JOSEPH SWAIN.

THE END.